of Africa, there to seize on a company of unoffending negroes, and bring them as slaves to his plantation. He makes it part of his instructions, that the captives shall be treated with great lenity on the voyage; and upon their landing, he does everything which kindness and consideration can prompt, to promote their comfort. Now, present the one side of this man's conduct to the mind—let a stranger be taken rapidly over the plantation, let him see the food provided for the slaves, the comfortable dwellings in which they reside, and the amusements allowed them, and there may be a sentence of approval pronounced; but present both sides of the picture, and the sentence will assuredly be one of severe reprobation.

A husband making ample temporal provision for the wife causelessly forsaken, the libertine lavishing kindness on the person whom he has seduced, and with whom he is living in a state of sin—these are cases in point, as showing how the conscience may approve of a moral agent on his conduct being represented only under one aspect, and yet disapprove of it when brought fully under review; and showing, too, how the moral faculty cannot approve of an agent, even when doing an act good in itself, provided he is in a bad moral state, and living in the meanwhile in neglect of a clear and bounden duty.

History presents many examples of such a mixture of motives. Lilienhorm had been raised from obscurity and wretchedness by Gustavus, king of Sweden, promoted to the rank of commandant of the guard, and had the complete confidence of his sovereign. But when a conspiracy was formed against his master, he joined it, instigated by the hope held out to him of commanding the national guard, and holding in his hand the destinies of the kingdom. Meanwhile he endeavoured, by a land of compromise, to keep his allegiance to the king his benefactor. He wrote him an anonymous letter,

informing him of an unsuccessful attempt that had been made to take his life some time before, describing the plan which the conspirators had now formed, and warning him against going to a particular ball, where the assassination was to be committed. In this way he sought to satisfy his conscience, when it threw out doubts as to the propriety of the course which, he was pursuing. He spent the evening on which the conspiracy was to take effect in the king's apartment, saw him read the anonymous letter sent him,